

## PELE'S POWER BROKEN.

A Modern Elijah in the Person of a Young Christian Hawaiian.

At the Columbian exposition in Chicago, during the past year, many of us saw in the Midway plaisance the panorama of the volcano of Kilauea, which is on the island of Hawaii, and heard the natives of that island sing their old incantations to Pele, the goddess of fire (who once was supposed to live in the volcano), and then join in the hymns of their present Christian worship. But probably we do not all know how it came to pass that the wild heathen melodies gave way to the gentler, better style of music, or how it was that Pele ceased to be an object of homage, though, now that the Hawaiian islands are so much talked about, it may be well for us to learn a little of their history.

About eighty years ago the people of the Sandwich islands, as they were then called, had very queer ideas about many things. They believed that certain places or things were scared, or "tabu," as they said; and anybody who should touch one of these objects, or break the rules of "tabu" in any way, was at once put to death. One of the places that was most strongly guarded was the volcano of Kilauea, where reigned Pele, who, as their old stories told them, had been driven from one island to another by the water god, Kamapuaa, who had the body of a man and the head of a pig, and had finally taken refuge in this burning crater. When she was angry, they said, she would turn herself into a flow of lava, and come rushing down upon her enemies, or she would fling hot stones down upon their heads.

But as ships from other lands came more frequently to these shores, and the people saw that the sailors could do, without injury, the things that they dared not do, they began to lose faith in their superstitions, and to disobey the laws themselves once in awhile, and at last the whole system of "tabu" was swept away, except so far as Pele was concerned. The people still regarded her with awe and reverence.

In 1820 the first missionaries went to the Sandwich islands; and though they had not much encouragement for awhile, in course of time there were several converts, among them Kapiolani, the daughter of one of the chieftains. She soon made up her mind that there was no more truth in their notion about Pele than there had been in the other fancies, and she bravely determined to prove this fact to the people by walking over the mountain and coming back unhurt. Her friends begged her not to risk her life in this rash attempt, but as they could not make her give up her plan, and were too curious as to what might happen to her to let her go out of their sight, about eighty persons, trembling with fear and excitement, followed her up the mountain-side. She walked straight to the brink of the crater, and, while the fire roared before her, and the flames leaped into the air, she quietly ate some berries supposed to be sacred to Pele, and even threw stones down into the vortex, an action that was thought to be especially displeasing to the goddess. Still nothing unusual took place, and Kapiolani said calmly: "Jehovah is my God; I fear not Pele; should I perish by her anger, then you may fear her power; but if Jehovah save me when breaking her tabus, then must you fear and serve Jehovah." Then she asked that a Christian hymn might be sung, a prayer was offered, and then, as no sign of any sort had been made by the dreaded goddess,

the people turned and all went wonderingly home, and the power of Pele was broken forever. From that time the work of the missionaries went steadily on, and in little more than forty years the Hawaiian islands were counted among the Christian nations of the earth.—Martha Burr Banks, in Outlook.

—If Faith, Hope and Charity are the three Christian graces, Jealousy, Envy and Covetousness are the three disgraces.—Young Men's Era.

—Our safety is in having lofty ideals, and in constant labor to secure their realization. Let the getting of money be a man's ideal, and he will of necessity grow toward the dust.—Joseph Parker.

—James Russell Lowell, in one of his recently-published letters, speaking of the new substitutes proposed for the God of revelation, remarked that "the protoplasm feticus is a poor substitution for the Rock of Ages."

—The Son of man came not to be ministered unto, but to minister. It is the great example; it is the law of the highest life. He who would be great must serve. He rises highest who does most to lift others.—Chicago Standard.

—We should accustom ourselves to self-denial and patient waiting; for the blessings that God reserves for His people are like fruit which will be wholesome when it has time to ripen, but will certainly be noxious if greedily and prematurely gathered.—Scott.

—One of the best things ever said by the patriot Kossuth, whose body has been laid to rest in his native Hungary, in answer to inquiries about his financial condition: "My hands are empty, but they are clean." What a life of honesty and integrity these noble words represent! Infinitely better such a legacy than an inheritance of millions of dollars.—Pacific.

—In earthly life we can be sure only of birth, existence and death. If birth be viewed as the earthly introduction to opportunities of immortal growth and eternal service; if existence be used as a gymnasium for character; then death will be the new birth into a higher life of unceasing activities and unfolding usefulness.—Chicago Interior.

—It is not what we do, but what we are, that talks, effects and proves the religion of Jesus Christ. We may from specific causes be brought to the level of a noble deed, but to be fragrant for the Master, with a radiating glory in our very presence—that fountain of life, truth, generous nobility—must be within, and we will do because we are.—Ram's Horn.

—The true measure of a man's life is not the space he occupies in the public attention while he is living, but the abiding results of his life. Fire-works are brilliant and beautiful, but in a moment they fade into darkness. Tomorrow will be the same as though they had not been. "The men that leave most are the greatest."—United Presbyterian.

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